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A SERMON

AT THE SETTLEMENT OF

THE REV. ARCHIBALD DOUGLAS,

AS MINISTER OF THE

CONGREGATION OF PROTESTANT DISSENTERS,

Lately under the Charge of

THE REV. THOMAS NOON,

READING, BERKS,

On February the 24th. 1796.

BY JOHN WINTER.

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BRITISH MUSEUM

TO THE

REV. ARCHIBALD DOUGLAS,

AND THE

CHURCH AND CONGREGATION

UNDER HIS CARE,

THIS DISCOURSE IS,

WITH SINCERE DESIRE

FOR THEIR PROSPERITY

IN SPIRITUAL THINGS,

RESPECTFULLY INSCRIBED

BY THE

AUTHOR.

NEWBURY,
MARCH, 1796.

SERMON.

II. CORINTHIANS, ii. 15.

FOR WE ARE UNTO GOD A SWEET SAVOR OF CHRIST, IN THEM THAT ARE SAVED, AND IN THEM THAT PERISH.

WHEN a Minister is called to, and accepts, the office of Pastor over a church of Christ; it is suitable that something should be said on such an occasion, tending to open men's minds, as to the nature and importance of the connection which thus takes place. And I would hope that from these words we may be able to derive something to this excellent purpose. But, as a consideration of their full connection, would lead us farther than is requisite for the present

occasion, I shall only in that respect observe, that the Apostle here accounts for the satisfaction which he and his fellow laborers had, in their removal from one station of usefulness to another. They considered the Acceptance which their labors met with from God. And this enabled them to triumph over difficulties, and still more vigorously to devote themselves to the Lord's service. And, this consideration will, I trust, encourage our dear Brother to enter cheerfully on the work before him.——But, my chief design is, from these words to address myself to those who constitute the Church and Congregation of this place; and who are now surrounded in a solemn manner by a cloud of witnesses from other congregations; to whom also the words spoken may be of some service. I would hence, I say, stir you up if possible, both to bear with the faithfulness, and to pray for the success, of him, whom you have chosen to speak to you the word of God, and to lead you as a shepherd doth his flock.——We have here three principal matters set before us.

I. The great Business of Ministers: *to spread the Savor of Christ.*

II. An Account of those to whom the Gospel is made known. *Some are saved, and some perish.* And,

III. The Respect which God shews to his servants labors. *They are unto God a sweet Savor of Christ.*

I. Here is the great Business of Ministers: *to spread the Savor of Christ.*

This is plainly the same as is called verse 14. *the savor of the knowledge of Christ.* All which (without criticism) evidently relates to the precious manifestation of Christ through his ministers. This is what many but little think of, when they come to hear the word. And yet this is a very principal way in which he displays his power and glory among the Sons of men. Therefore what I would aim at, is to shew you from the words, what kind of ministry you should look for: and indeed (with respect to several of you) it is, to bring to your minds, and to testify for you to all this assembly, what kind of ministry you value.——I would understand this expression, that *faithful gospel ministers are a sweet savor of Christ*, in three ways.——That Christ is the grand subject of their ministry.——that what they speak, is from having an experience of this savor themselves.——and, that they use their utmost endeavors to spread it among others.

1. I understand it, that Christ is the grand subject of their ministry. And when I say that CHRIST is so, I mean, that they neither

turn from Christ, nor stop short of Christ. They whom Christ enables, and counts faithful, putting them into the ministry, have too great a regard for his honor and his authority, to deal out to you only a System of morals. They cannot answer it to their consciences, to say Peace, Peace, to a stupid, worldly, trifling person; who, whatever his decency may be, lives without God in the World; who never thinks on the state of his soul; who never mourns for his sins; and who never cries to God for pardon.——And you may also observe, that really faithful ministers in treating on matters of revelation, will not perplex you with it as a system of politics, nor involve you in discussions of the times and the seasons, which the father has reserved in his own hands. They have something far higher and more noble, which takes up their attention and employs their powers. They come to you preaching Christ Jesus the Lord, and themselves your servants for Jesus' sake. They tell you from the word of God, that Christ is the only way which is opened for the salvation of sinners. This is what they insist on, so as to make it the purport of all their labors, and of all their disquisitions. Now this is by telling you.

(1) That to him you must *apply*. This

is the intention and tendency of all judicious addresses to sinners. Therefore, all the rousing, terrifying, alarming language, which we are bound to use to those who see not their sin and their danger, is to be understood as preparing the way of the Lord. It is attempting to awake the sleeper, that he may look unto Jesus. If we point you to the horrible pit, it is that you may flee from it, and turn to the strong hold. If we cast you down, it is that you may not be destroyed. But then, we are to set forth Jesus as a Propitiation, and to leave nothing unsaid, which can be said concerning him; because, the more he is known, the better will he be loved. We are to call upon you, as you value your souls, no longer to halt between the world and the Saviour; between the way to life, and the way to death: but, to come to Christ that your souls may live; to consider this Captain of Salvation as to his glory, and as to his ability; and to lay hold upon his righteousness and strength, that you may have peace with God. All this is meant by ministers' *persuading* sinners *to be reconciled unto God.*

(2) Ministers preach CHRIST to you, when they tell you, that he is your *Lord*, and that him you are to *obey*. And here we must

inform you, that in the path of Life, not only, you are to call *no other* man Master, but that you are not to consider yourselves as your *own masters*, to think as you please, and walk as you please. Ministers are set to warn you against these things, and to persuade you to submit in all things to Jesus Christ; i. e. not only to bear his Name, but to bear his Yoke. It is preaching Christ, when we exalt his honor and establish his authority in his Church; when we shew you what it is to *follow the Lamb whither soever he goeth*, as really as when we speak of him, as *the Lamb slain from the foundation of the world*. And

(3) We preach Christ, when we say that on him you *should live*. Real Christians live by faith upon the Son of God: but, nothing is more certain, than that they need to be stirred up to it. And therefore, you are to account it a mercy, when God gives you able Ministers of the New Testament; Scribes well instructed in the Mysteries of the Kingdom of God; and who have learned of their great master, how to speak a word in season to them who are weary. In short, then is *the Savor of Christ* to be found in the labors of his ministers, when he is set forth in a way the best adapted to the necessities of those who hear them. — But,

2. Ministers who are faithful are also a *sweet Savor of Christ*, because, what they speak is from having an experience of this savor themselves. And indeed, this lies at the very foundation of both Comfort and Usefulness. For, what miserable work must it be to speak only artificially of even divine truths! And, what a languor do we see spread over those Congregations, where nothing appears to evidence that the teachers have tasted that the Lord is gracious! In such places, generally, every thing is cold and flat and formal. But, how pleasing, how animating, how refreshing is the consideration, that a minister comes forth from the engagements of secret communion with his Lord, to *speak of his Kingdom and talk of his power; to make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom!* An experimental minister is one of the greatest blessings upon earth. If a man has known for himself, what spiritual trials, and supports, and consolations mean, he will be the better able to speak of these things to others. And if you are wise, you will not lament over the time which your minister spends in secret with God, on your account and his own. You should rather second it.

with your prayers; that he may (as the consequence) come forth to you in the fulness of the blessing of the Gospel of Christ. This is a thing which by every spiritual people will be rated, far above every sort of talents, and every sort of applause; since thus out of the abundance of his heart a man speaks. The duty therefore of every church of Christ which is destitute, is to look out for, and close with none but, a man, who has a personal acquaintance with God, who loves to walk always as in the sight of God, and who has found nothing so precious to himself as the truth of God.———And though all other qualifications which may be had, are highly desirable, and should be sought after; yet all the learning, and ingenuity, and eloquence in the world, would be misapplied and without effect; if there be not a personal love to, and acquaintance with divine things. But, where these are found, a man understands the value of what he recommends; and, with the blessing of God, may expect far more success, than can be looked for, where the heart has had very little experience in the matter. This leads me say,

3. That, Ministers are *a sweet savor of Christ* as they use their utmost endeavors to spread it among others. And here we indeed

behold the proper employment of a minister of Jesus Christ.—It lies more than in the attainment of knowledge, or even than in experience. It lies also in Activity. But it is not my business to direct other ministers. I would only hint to those who are to attend on us, that *the sweet savor of Christ* ought to be found by them,

(1.) In our Language: which may be devided into our preaching to them, and our Conversation among them.

You will naturally and rationally expect, that when we address you in public, it should not be in a dry, descriptive, unfeeling mode of setting forth Christ: but, that being warmed ourselves, we should bring some of the fire from God's Altar to you also. If our eyes have been enlightened by having tasted a little of the honey which dropped from the Rock Christ, you may well cry out, O lead us with sympathy as well as truth, to the same source, that with honey out of the Rock the Lord may satisfy our Souls.——You will easily know whether our discourses have or have not any thing of the *Savor of Christ* in them, by observing, whether we come to you with the meek and lowly temper of Christ; and whether we as the servants of the Lord beseech you: or

on the other hand seem to *lord it over God's heritage*; and assume a pomp and affectation in our diction, which become not those who are indebted to the same Grace.

And, you will with equal propriety expect, that in our Conversation and more social intercourse among you, there should be also much of the *Savor of Christ*. As you are not likely in this place to have, so I am persuaded you don't wish for, an empty fribble of a minister, who can only talk of news and trifles and vanity. It will I doubt not be your portion, to have the care and exertion of one, who will visit with a word of peace and instruction the poor, the fatherless, and the widow. And, when in your more secret intercourse, your minister speaks freely, warns the unruly, comforts the feeble minded, supports the weak, and is patient toward all men; you cannot too much rejoice in him and encourage him. Of course, it will be your duty to bring to him your doubts, your difficulties, and your temptations; and to inform him when, and in what respects, his preaching has been of service to your souls. And it will then be a great pleasure to you, when you find him preaching Christ, warning every man, and teaching every man in all wisdom, that he may present every man per-

fect in Christ Jesus. Col. 1. xxviii. And therefore the Apostle gives this exhortation. Heb. xiii. 7. 8. *Remember them which have the rule over you, which have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday and to-day and for-ever.* And so,

(2.) This sweet savor of Christ should be found in our Conduct. That is, our whole demeanor should be as becometh the Gospel. And that, not only as private Christians, but as those whose Office leads them to be with persons of different dispositions, and different degrees of knowledge and experience. And this will render great forbearance necessary on both sides.

How descriptive and instructive is the language of the Apostle Paul. I. Thess. ii. 10—12 *Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as you know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.*

II. It is high time that I turn your attention, to the Account here given of those to whom the Gospel is made known: *Some are saved, and some perish.* A solemn distinction

indeed: and one, that is not regulated by any outward privileges or advantages. Here is something to *cheer*, and something to *depress* the spirits of ministers in their work.

1. Here is something to *cheer* the spirits of Ministers as they go on in their work. *Some* to whom they preach the word *are saved.* They are plucked as fire brands out of the burning, and are placed among the children of God. They have a blessed inheritance now, as an earnest of a glorious inheritance hereafter. They are made to hate sin; and go on in their warfare, till they shall at last triumph over it. —But, the thing on which I am to speak, and which is intended by the Apostle is, that the word is blessed for this purpose to their souls. As the Apostle says, I. THESS. ii. 13. *For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God; which effectually worketh also in you that believe.* And indeed, even this Success of the Word is to be traced to a *higher cause*, EPH. v. 25. 26. 27. *Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church*

not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. And yet it becomes you to observe, how greatly here is a respect to yourselves. For this is also through the working of your own faith and affection. I. Pet. ii. 1.—3. *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.* So that, if there be any rejoicing on your behalf, it is, that you have listened and acceeded to the word of God's grace. It has not been as water spilt on the ground, which cannot be gathered; but something has been apparent as to the fruits of righteousness, which are by Christ Jesus unto the praise and glory of God.——But, here I must beseech you, *not to take it for granted* that you have profited by the word. Aſk yourselves, what it is you are pleased with in the word as it is administered among you? and, how that pleasure operates on your souls? Do you long, do you strive, do you pray, for more knowledge of Chriſt, for more conformity to his image, for more submission to his will? Do you love the Lord's people? Do

you glory in the Cross of of Christ? Are you willing to to bear your testimony for the Lord, in the midst of a crooked and perverse generation? Do you *give all diligence, to add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity? For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.* II. Pet. i. 5—8. *If ye do these things ye shall never fall; for so an entrance shall be ministered unto you into the everlasting Kingdom of our Lord and Saviour Jesus Christ* ver. 10. 11.——And this is Salvation: it is being saved from Sin. And blessed and holy is he, who thus partakes of the power of Christ's resurrection. On such persons a minister can look with pleasure; and their society administers comfort to his mind. He finds himself in the midst of those, who give evidence that his labor among them has not been in vain in the Lord.—May this be the encreasing cause of satisfaction to our dear Brother who is now settled in this place! But,

2. The Text presents us also with something which is a terrible *Depression* upon all this

joy. It is, that *some* of those to whom the Gospel is preached *perish*: that is, they loose all benefit from the word, and are themselves lost in the end. And I wish that all persons would consider, what a dreadful thing this is. At present, they are deprived of the pleasures, the instruction, the establishment, which are to be found in the way of holiness. And, in future, when they have done with these means, they have done with all mercy. They who live and die in neglect of an open Gospel, can rationally expect nothing but an open Gulf; and must entertain a fearful looking for of judgement and fiery indignation which shall devour the adversaries. Therefore Think of this, ye that forget God, last he tear you in pieces, and there be none to deliver.—But the Spirit of the Text explains this.

(1) It may be accounted for by that Spirit of Indifference with which so many hear the word. How can the word be likely to profit those who will not hearken to it? When people once get to that pitch of Philosophy or rather Folly, that they are under no obligation to listen to what is said, farther than it will entertain them, there is no prospect of their getting any good by all that is spoken to them. They take up

a disgust at the plain wholesome words of sound doctrine; and whatever reproves or interferes with their corruptions, they set at nought. Did we but see in our congregations more of an earnest attention; and find that there were more of a spirit of enquiry afterward about divine matters, we might hope for better things. But, what can we expect from those, who habituate themselves to sleep, or to whisper, or to laugh, while we are talking to them of life and death, of heaven and hell? It is fit such persons should know that they are provoking God, and that he will avenge the quarrel of his covenant. And as to his Ministers, how can they but mourn, when they see the ways of Sion mourn? How can they but lament over that multitude of triflers, who are thus heaping up unto themselves wrath against the day of wrath, and revelation of the righteous judgement of God? And then,

(2) It may be accounted for that *some* who sit under the word *perish*, by the hold which the Pleasures and Temptations of this world have on their souls. When the Sabbath is over, away they go into the course of this world, and give themselves up to the spirit which worketh in the children of disobedience. When we look upon the rising generation in professing

families; and perceive them despising the gravity, the decency, and the purity, of their forefathers: when we see them daring all rebuke, despising all shame, and turning their backs on all order and godliness; can we do otherwise than mourn over the FALSE PHILOSOPHY OF AN ENLIGHTENED AGE, which teacheth the child to behave himself proudly against the ancient, and the base against the honorable? Are these things taught in the school of the meek and lowly Jesus? When we find that they who have sat under the word, are as gay, as vain, and as corrupt as others, we often have aching hearts, and groanings which cannot be uttered. When we look upon persons who are civil and yet profligate, courteous and yet disobedient, we must view them as lost; we must consider them as ruined; and call upon them with all earnestness and affection, *to repent of their wickedness, and to pray to God for forgiveness, because we perceive that they are in the gall of bitterness, and in the bond of iniquity.*——By these things you will see, that faithful ministers have enough to burden them, beside the mere labors of their Office. And the question might naturally be put, What encouragement have they to persevere in their work, when so many things rise up to impede

both their pleasure and their prospect? To this I answer,

III. That the text sets forth the Respect which God shews to his servants' labors. *They are unto God a sweet savor of Christ.* For, as *God smelled a sweet savor when Noah offered of every clean beast, and of every clean fowl upon the altar.* GEN. viii. 21. so he is graciously pleased to accept the poor labors of his servants, when offered to him in the name of CHRIST. And it is a great mercy, that herein the Lord seeth not as man seeth. They who hear, very often satisfy themselves with trifling objections. But God has thoughts peculiar to himself, and fully answerable to his own glory. However, this shews you several things.

1. That you should view your minister's labors among you, as his Offering to God on Christ the Altar. It is true, the whole is not prayer *formally*, but it is, or should be all accompanied by prayer, and so committed into the hands of the great *Advocate with the Father, Jesus Christ the righteous.* And therefore, when you come to hear, you should say in your hearts, that which is now to be brought out to us, has been already presented to the Lord, and committed to his blessing. It is that, on which the preacher has been seeking the Lord's sanc-

tion. He has been imploring the Lord's mercy, both upon the word to be spoken to the people, and upon the people who are to hear it. And therefore, we ought also to come prepared for so important a business. For, if God's blessing be really upon the word; If he have truly assisted his servant in his preparation; we should with all readiness say, "Arise, and let us go up to Sion unto the Lord our God." Yes my friends, go with your prayers, go with your thanksgivings, go with all your attention, to hear what the Lord will speak, and to receive what the Lord hath blessed. Call it not light food, nor suppose the table of the Lord to be contemptible: for what is presented to you, is what has been accepted of himself. And I am persuaded, that if you had this thought more upon your minds, you would come with an increased and an increasing reverence to the voice of God in his word.

2. Another thing to be learnt from the expression that *Ministers are unto God a sweet savor of Christ*, is, that, however success should be desired and aimed at among men, yet the LORD looketh to the diligence and faithfulness of his servants. If we employ the talents which are committed to us, (i. e. our abilities and advantages and opportunities) be

they more, or be they fewer, to God's glory; we may be sure of that language of approbation, MATTH. XXV. 21. 23. *Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.* We are apt to make a number of things rules for judging of ministers, which God never designed to be such. But, when a man labors in word and doctrine, with a view to God's glory, and in a dependence upon his blessing; the Lord values and accepts it, according to that which a man hath, and not according to that which he hath not. For I observe,

3. That faithful ministers have much Consolation and Joy, *connected with their work*, but *derived from their Lord*. Undoubtedly it is and should be, a great pleasure to us to win souls to Christ. It is the very thing for which we ought to lay out ourselves among you. And no pains should be spared to this blessed purpose. But we know that however Paul may plant and Apollos water, God only can give the increase. And we must expect to be as our Lord was, despised and rejected of men. But yet, our appeal is to One, who is greater than all. And a mi-

nister may say in such cases, as Christ did, ISAIAH, xlix. 4. *I have labored in vain, and spent my strength for nought and in vain. Yet surely my judgement is with the Lord, and my work with my God.* For, *if we warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but we have delivered our soul.* And also, *if we warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live because he is warned: also we have delivered our soul,* Ez. iii. 19.—21. I speak not now of a justifying righteousness, but of that acceptance, with which a gracious God honors and *will honor*, his servants who do their utmost for his glory.——And let me add, that the word preached (if it profit you, being mixed with faith in your hearing it) will stand as a delightful evidence in your favor, that you have given heed, not to cunningly devised fables, but to the truth of God.—But then, on the other hand, if you reject it, it is certain, you judge yourselves unworthy of everlasting life. And the very word that you hear, will be a swift witness for your conviction; and will be a sure aggravation of your condemnation, when the sentence shall be pronounced, *Behold ye despi-*

sers, and wonder, and perish. And, what a fearful thing would it be, to have your faithful minister rise up in the last day, and plead for your condemnation, because you have refused to hear him that speaketh. But, as for every one who as a faithful minister fills up his station, he need not fear. *Who then is a faithful and wise servant whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing.* MATTH. XXIV. 45. 46. I will now conclude with three separate addresses.

1. I will address myself to You, who are Members of this Church.——You have chosen a Pastor to endeavor to edify you as the body of Christ. This is certainly right. But, a great deal will lie upon yourselves, in order to promote his usefulness among you. You must encourage him by your freedom in communication with him on your spiritual concerns. And, you also will, I hope, testify your regard toward him, by every external token in your power. But particularly, assist him, by your prayers to God for him. And, to this purpose, encourage among you social meetings for prayer, on his and your own behalf. And be particularly earnest at the throne of grace, that the Lord would make his servant the in-

strument of reviving you more and more. And, second these meetings with endeavors to revive one another in Faith, in Holiness, and in Love.—But, there is one thing which I would press upon you as you value your own peace, and your minister's comfort. Don't lay upon him the whole burden and responsibility of admitting fresh members among you. But, satisfy *yourselves* as to the appearances of real religion, in their lives and conversation. And, if you object, let it be *before* their admission. By these means you will be in a fair way of keeping the church pure. Yet watch over one another's souls with brotherly love, and endeavor to keep the unity of the spirit in the bond of peace. Associate much together for spiritual improvement. And let all around you see, that it is not in vain you have joined yourselves together by a perpetual Covenant not to be forgotten.

2. I will now turn to those who constitute the usual Congregation of this place. Many of you have sat for a considerable time under a very able minister of the New Testament, who is now entered into his rest. And therefore, at the commencement with a fresh Instructor, it would be well to enquire of your-

selves, What improvement you have made by all your advantages? What it is you know or think of Christ? And consider, what foundation you have laid, on which your present minister may erect a superstructure. For what a sad thing will it be, if he have to commence with you as sinners, and who know nothing of Christ! and yet this is no doubt quite necessary (as to some) to be done: and I trust *will be done;* beseeching you in all wisdom, to consider your ways, and turn to the Lord. I would flatter myself however, that in the choice you have made, you have sought your own Instruction: and that you hereby do virtually say to our worthy friend, "SIR, we have chosen you to deal faithfully with our souls. And therefore we beg of you, that you will reprove, rebuke, exhort, with all long suffering and doctrine; and that you will, with all gentleness for our persons, have no gentleness for our sins".

My Friends, I believe that you know I wish you well. I wish you all *temporal*, but especially *spiritual* Prosperity. And I heartily pray, (and so do all my Brethren here) that you may grow in grace, and in the knowledge of Jesus Christ: and *that ye may approve the things that are excellent, and may be sincere*

and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God. PHIL. i. 10. 11.

3. I will shut up all, by saying something to those, who are come hither on this solemn occasion, but generally attend in other Congregations. You have now seen an Act, which we Dissenters consider to be according to the order of the Gospel. A *Church of Christ testifying its Choice of its own Minister; and that Minister solemnly testifying his Acceptance of their Call.* We have prayed for a Blessing upon this Connection. And I have endeavored to enforce the Duties and obligations of it. And now, we leave all others to judge for themselves. We wish success in the name of the Lord, to all, *of every Denomination*, who *preach Jesus Christ in sincerity.*———All that we ask of you, is, that you would pray for *us*, as we do for *you*, that the word of the LORD may have free course and be glorified.

Some are come hither as Witnesses from other Dissenting Congregations: and some are come hither as Ministers; *not to be Rulers over this people's faith, but to be helpers of their Joy.*

And now, let us all unite in praising him who hath given us his blessed Gospel, and provided Pastors after his own heart to feed his people with knowledge and understanding.—— And let us pray, that more Churches may be planted and watered, and that real Religion may be revived among persons of all professions; that the Lord may send forth more ministers; and that his Kingdom may spread, and his Name be known through all the earth. And, let our faith behold the Savior riding forth in the glory and power of his Gospel, *conquering and to conquer.* For O, what a time will that be, when *the glory of the Lord shall be revealed, and all flesh shall see it together!* Then all the little distinctions which prove *Bars to our Love,* shall be broken: and *the Lord shall be one, and his Name one in all the Earth.* And, when he comes to deliver up the Kingdom to the Father, it will be found by those who have been faithful Ministers, and those who have been faithful hearers on Earth, that *the Savor of Christ* is not evaporated. It will perfume Heaven through the endless ages of Eternity. It will add vigor to the souls which no longer faint. It will sweeten the enjoyment which they possess. And it will accompany their highest praises, and prove ever

delightful to God himself. To this God I commend you. With him I leave you. And in him I desire to rejoice with you, if in this day's service, I have not *run in vain or labored in vain.*

FINIS.